/42 cont./

and vomiting and even fainting and paroxysms. It is exactly during one of these that the initiator must furtively deposit various small stones of more or less crystallized form among the vomit. These stones will henceforth be his iai or yachi (from which it is also possible that the name of the piaches may have been derived), a sort of amulet, in which are supposed to dwell hidden protective spirits, which will help them at dangerous or difficult times and in the solemn moments of tumayá or piachería.

In addition to beverages, some of them are treated by introducing through the nose and removing through the mouth strings impregnated with vegetable substances, to which they attribute magic properties or mysterious forces; they even go so far as to pass sharp grasses through (with the inevitable bleeding) for the purpose of obtaining a resonant and powerful voice. The piache must have a good voice, know the usual songs, and be able to assume different voices; this will be easier for him if he knows several languages, even though only a few words or phrases in them.

93. The piache's equipment consists of: the murei, or little bench with a figure, generally of a monkey, on which he sits to sing; the afore-mentioned yachí, or little stones; the kachiuotó, or special little bed for ingesting through the nose the juice of kumeré or tobacco leaves; the pipe, or tamuiyén, since they also make use of tobacco smoking, and finally, bundles of leaves of ayú or pirkavá instead of the maraca in general use in other tribes, which they employ to accompany the singing and to create various illusions.

94. The piache goes into a trance by ingesting through the nasal passages the above-mentioned beverages; he always works at night and in complete darkness and in a completely closed in place. Piaches make believe that their soul goes away from them and that with the magical force /43/ of the beverages, the tobacco smoke, and the noise of the leaves, it opens the doors of the hills where the maurí live, enters into

/94 cont./

560 interrogators, together with the majority of those who discuss it, understand that within the word religion are included these three things: beliefs or dogmas, morality or precepts, and worship or prayers, sacrifices, etc.

204. For a long time there circulated very validly through the lands of America the humoristic saying that the Indians did not have "Dios, ni fe, ni ley, ni rey /God, nor faith, nor law, nor king/." This saying, in addition to being a mnemonic device for remembering the consonants which native languages are apt to lack, also included a satirical intent and meant to say that Indians in general lacked religious organization (God and faith) and social organization (King and Law).

In conversations upon this very subject more than once I have heard it said, making a clever play on words, that the Indians are godless /"los indios son los-sin-Dios/.

771 829 205. In the previous chapter we categorically rejected this statement and we saw, especially, that the proof that the Indians didn't know how to answer whether or not they had any religion nor how to define or explain it is of no value in this matter, since these are theoretical questions for theorists.

To answer directly the question under study there exist two obvious and simplistic answers:

● 778 782 a) The negative one, which consists of saying: That the Indians do not have idols or images, nor sacred places or buildings, nor offerings or sacrifices, nor persons consecrated to religion.

771 b) The positive one, which runs on a par with the former one and is, like it, simplistic (and into which I confess to having fallen at times through a fondness for synthesis and brevity and through trying to make myself understood by those who are not very versed in these matters), which consists of saying: That /95/ Indians believe in the devil (ancient thesis) or that they are animists (modern thesis).

/96 cont./

774 Correlative to this belief there exists among these Indians animism, which, like all the other -isms, more than a theory or elaborate doctrine, is a mental tendency which consists, as Grandmaison says, "of imagining everywhere, behind perceptible objects, life, activity -- by extension, will, powers, passions -- more or less traced from the human type, anthropomorphic." Thus also Mons. Valbuena says of animism, that it must be considered "not as a religious factor, at least in principle, but as an intellectual conception, as a general mentality."

776 b) These piá or -imá (call them genii, godlets, or numbers) are neither offended nor pleased by moral or immoral actions, but by physical actions -- sometimes substances -- which are damaging or pleasing to them or to their descendants.

753 To the native mentality true good things are this life and that which is related to it, health especially, food, etc.; and the bad things also true are illnesses /two plates appear here/ /97/ and pains and, especially, death, the most terrible and most feared evil, not so much because it is the unknown which opens into the beyond, but principally because of the loss of the good things and family so loved here.

775 To the Pemón there is no doubt but that the soul survives,
787 although this conviction is not deduced by them from logistic arguments, but from intimate personal experience and from very vivid imaginative impressions while asleep and in other states of exaltation.

756 c) Finally, we have in place of acts of worship various
788 observances, based on a belief in the afore-mentioned numbers
778 or potorí; in place of priests, the piaches; in place of prayer, the charms which we have already defined in another place, and, in lieu of the supernatural, the magical.

789 We would say once more that magic, although dealing with spiritual influences, is not religion; it does not deal with morality, but with physical acts, corporally maleficent or beneficent, psychic only insofar as the soul is united with the

754 all, in human guise, are recognized as being supernatural beings and not really
776 human. Others are spirits that can materialize in almost any form, and still others are wholly invisible and formless supernatural beings or even represent a supernatural influence that is hardly thought of as possessing individuality or personality. Even these indefinite distinctions hardly seem to be very clear-
771 ly present in the Indian mind. In a broader sense, kanaima is the evil princi-
778 ple of the universe and its manifestations are endlessly protean and essentially indefinable, an idea approaching the Polynesian mana (see Karsten's discussion, which, however, does not include an explicit understanding of more specific aspects of Carib kanaima).

778 Anything unexpected, a noise, a light, a branch falling, an unusual bird,
781 a sudden shadow, may be greeted with the cry of "kanaima," a word that is
822 heard constantly on Indian lips, both jokingly and fearfully. In general anything that startles them and that is not immediately explicable by some normal and expected cause is kanaima, and this is obviously related to their real fear of being startled and to their efforts to avoid startling others.

778 Even this does not exhaust the aspects of kanaima, for it includes true
754 spirit-possession. Kanaima, or a kanaima, may enter the body of a victim and remain there, notably in the chest, causing fever and eventual death unless exorcized.

755 This spirit-possession is essentially related to the duties of the piache in averting the effects of kanaimaton, for medically his most important role is that of exorcist. Fortunately no case occurred during our stay, but the general
[274] procedure was reliably outlined to me by Indian eye-witnesses. The piache makes an infusion of green tobacco in water and snuffs this until he is thoroughly "drunk." He then gives a great leap into the air and disappears. Informants have no idea where he goes, but this is always done inside a house at night with the fires low or extinguished, and one can assume that he somehow climbs in-
[352] to the rafters. After a time he reappears and sits on his bench. This bench,
[532] called murei, is unlike the ordinary bench, aponoi?, being higher and carved into animal form (Fig. 76). He holds in his hands sticks and rolls of leaves and beats time on the ground with these while he sings.[174] Soon the piache is surrounded by a ring of light. My witnesses said that this was not visible to them but only to the piache, who presumably told them that it was there. Then the kanaima appears standing on the chest of his victim and is also visible only to the piache, who asks the kanaima to abandon his prey. The kanaima's reply is told to the sufferer and if it is affirmative recovery follows within two days. If it is negative, the patient inevitably dies.

754 The Kamarakotos believe that kanaimaton have now been fairly well cleared out around Kamarata by the piaches, but that some still invade the
[824] region and that they are still common in the Gran Sabana. The favorite haunts
[361] of kanaimaton, at least around Kamarata, are the forests and this is the

174 [see footnote on p. 328, category 116 - Analyst]